

SOCIAL PROGRESS



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SOCIAL PROGRESS

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More About Preaching

PREACHING the Gospel is a fine art. There is no place for slovenly and slip-shod thinking. Every thinking and conscientious minister finds himself appalled by the ever present consciousness of painful imperfections. He is also frequently disturbed by suggestions and criticisms from without. Sometimes these suggestions are constructive and helpful, sometimes biting but complimentary; sometimes there is a veiled threat from some disturbed and powerful sources. The minister must be a veritable Great Heart to accept his castigations with a smile and accept constructive criticisms with a cheerful heart. How spiritually refreshing he is when he refuses to take the easy, platitudinarian, diplomatic way, but in so doing exhibits the balance and spirit of the master. There must be an ever present recognition that some criticisms are entirely valid while their implications are entirely erroneous.

This is the month in which our patriotic emotions are stirred. Many patriotic sermons will be preached, and many a minister will be severely criticized by others who claim an exclusive right to define true patriotism. We find ourselves quite in agreement with those who demand that the minister shall not preach politics. But we do not believe in the implications that he shall not preach

about civic righteousness and international peace. The apostolic definition of the Kingdom of God is "righteousness, joy, and peace." The conscientious minister of the Gospel is under divine compulsion to preach, not only of the righteousness of the "city not made with hands" but about the unrighteousness of the city and country in which he lives. We will never have a Christian state until ministers of the Gospel produce a majority of citizens with Christian conscience and conviction who will live, pray, and vote as Christian citizens.

Again, we find ourselves in agreement that the minister must not preach sociology. The preacher who devotes himself to some specific social order has descended from his throne and laid aside his scepter. But the minister who does not so interpret and apply the Gospel that there will be produced Christian men and women whose souls are aflame with an apostolic passion to produce a Christian social order and an immovable purpose to live by it and to apply it, is not effectively preaching the Gospel of Christ. A Christian social order will never come through unbaptized worldlings inventing and applying superficial nostrums to some painful and disturbing social ills. A Christian social order will never come apart from apostolic preaching that defines with new fervor the vital meanings of the Fatherhood of God and the Brotherhood of Man.

The Christian preacher is not to preach any economic system. But this is not justification for the business man who does not want the light of the Gospel turned on his way of doing business, to insist that his pastor must, "Preach the simple Gospel and leave business alone." That sounds like, "Great is Diana of the Ephesians."

This is a great day for the preacher who finds himself gripped by an inescapable urge to so preach the Gospel as to produce Christian business men and women who by their intellectual ability and spiritual dynamic will eliminate the law of the jungle and promote the Sermon on the Mount as the only possible basis for a successful economic program. When Jesus said, "Thou shalt love the Lord thy God with all thy mind," he was challenging the Presbyterian business men of today to find and promote cooperative methods by means of which there shall be a Christian sharing of benefits.—J. A. S.

Lincoln, the Man of the People

WHEN the Norn Mother saw the Whirlwind Hour
Greatening and darkening as it hurried on,
She left the Heaven of Heroes and came down
To make a man to meet the mortal need.
She took the tried clay of the common road—
Clay warm yet with the ancient heat of earth,
Dashed through it all a strain of prophecy;
Tempered the heat with thrill of human tears;
Then mixed a laughter with the serious stuff.
Into the shape she breathed a flame of light
That tender, tragic, ever-changing face.
Here was a man to hold against the world,
A man to match the mountains and the sea.

.
Sprung from the West,
The strength of virgin forests braced his mind,
The hush of spacious prairies stilled his soul.
Up from log cabin to the Capitol,
One fire was on his spirit, one resolve—
To send the keen axe to the root of wrong,
Clearing a free way for the feet of God.

.
So came the Captain with the thinking heart;
And when the judgment thunders split the House,
Wrenching the rafters from their ancient rest,
He held the ridge-pole up, and spiked again
The rafters of the Home. He held his place—
Held the long purpose like a growing tree
Held on through blame and faltered not at praise.
And when he fell in whirlwind, he went down
As when a lordly cedar, green with boughs,
Goes down with a great shout upon the hills,
And leaves a lonesome place against the sky.

—Edwin Markham.

The Enemy Within Our Gates

BY JOHN A. McAFEE *

RIGHTLY are we gravely concerned about the enemy within our gates. Nations rise and fall by reason of the powers resident within and not by forces without. A few working from within can do more harm than a legion working from without.

Many organizations and publications have been calling our attention most persistently to these enemies within. If one shows the slightest departure from Americanism as these paranoiac patriots interpreted it, he is branded as a traitor. They are quite right that the enemies to be feared are within. Especially is this true in a democracy. I am convinced, however, that they are sorely mistaken in their selection of the real enemies. I submit a list of seven groups of enemies, enemies who are doing far more damage than are those whom our redbaiting organizations and publications are listing.

I.

First, though perhaps not first in importance, I mention the militarists. I, for one, do not question the integrity of purpose of those who insist that the true strength of a nation is in its army and navy. At the same time I hold it true, as the Master said, that they that take the sword shall perish with the sword. The stern facts of history prove the truth of this statement.

The militarist, the man who puts a nation's faith in the might of arms, and who sees true greatness only in military prowess; the man who, to use the phrase of one of my townsmen, thinks of the "army and navy and all things American," is an enemy within our gates.

II.

The second group of enemies consists of those who promote the Unholy Alliance, that between the state and liquor. Persuaded to sell our souls for a mess of pottage in the form of promised revenue, we have received only demoralization, debauchery and death. To hold that any evil, especially one so

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inimical to the public good as is the liquor traffic, cannot be eradicated is to be faithless. One battle lost should not terminate a campaign. The best strategy may not at once be apparent, but that the struggle must go on until America is a sober nation—this must be the faith of every true friend of our country.

III.

The third company of enemies consists of those who are making of nationalism a religion. And, alas, their name is legion! In Russia and Germany it has been done by edict; in America it has been done without edict, and done only a little less effectively. Certainly it is true that nationalism, a most degraded form of polytheism, is today the religion of myriads of people and the chief competitor of Christianity.

On the Chalice of Antioch, held to be the original cup used at the Last Supper, there is a carving representing Christ seated above the Roman Eagle. So it followed that for the first three centuries Christianity was periodically considered a form of treason and the Christians treated accordingly. Such days may be returning.

Those who deify the state and insist that every knee shall bow before the throne of nationalism are enemies of the state as well as of religion.

IV.

The fourth group probably includes the third, those who put the state supreme above all. In recent years we have coined a word for it, the "totalitarian" state. We can see it fairly well worked out in nations across the water. If we have eyes to see we can see the thing being worked out here. The conflict is on. As one writer puts it "That conflict can be kept from becoming serious only by the drastic revision of the nation's policy or by the cowardly inertia of the Christian church." All of the forces of religion and enlightenment must be thrown against the attempt of the state to usurp all authority and declare itself supreme.

In his recent book on St. Paul, Kirsopp Lake warns us that "the divine right of the majority is a far worse threat to freedom than the divine right of kings ever was: you cannot behead a majority." There are spheres of life into which the state en-

croaches only at its own peril. Chief Justice Hughes gave expression to the old view of the state, but not to the new, when he said that "in the form of conscience, duty to a moral power higher than the State has always been maintained."

It will be a sorry day when there are no longer men who say, with a glint in the eye and with ringing determination and defiance in the voice, "We ought to obey God rather than men."

V.

The fifth group of enemies consists of the reactionaries. It may be that we are radicals or conservatives just as God made us. In his opera "Iolanthe" Gilbert makes Private Willis sing:

I often think it's comical
How nature always does contrive
That every boy and every gal
That's born into the world alive
Is either a little liberal
Or else a little conservative.

Perhaps there is some truth as well in the old saw that if a young man is not a radical there is something wrong with his heart and that if an old man is a radical there is something wrong with his head.

The pendulum never stops. It swings from one extreme to the other. Just now it is swinging sharply to the right. Thinking men ought to exert themselves to shorten the stroke. We might apply this in many spheres.

In religion reaction is setting in. With great satisfaction writers have been quoting the cryptic words of Dean Inge that "the social gospel has shot its bolt." Just what he meant by the statement we do not know, but it can be conveniently interpreted. Preachers are admonished to preach the "simple gospel." Christianity is in grave danger of becoming, as it has been at times in the past, a world-denying religion, instead of a world-affirming religion. Christianity, so we are now being told by the reactionaries, has little to do with contemporary life. It is concerned with the soul's attitude to God. How deadly familiar this all sounds! That man is an enemy within our gates who has lost sight of the great social implication of the Gospel of Christ and who denies to religion

interest in or concern for life, all of life and every department of life.

In economics and politics reaction is setting in. Common horse sense, the sense of that monstrosity we call the "hard-headed business man," is all that we need. All that is necessary for our country is just to spend less than we receive. The man who so talks today is a public enemy. He is not awake to the new forces and new problems which we as a people must meet and solve or perish.

It may be that much that has been attempted has been poorly conceived and even more poorly executed. I am not at all trying to defend the present administration or any other. The simple fact is that the way out is forward and not backward.

VI.

The sixth group of enemies within our gates consists of those who would preserve the status quo. These are, of course, reactionaries at heart.

With all my soul do I believe that Studdert Kennedy was right. "In a world like this," wrote Mr. Kennedy, "you cannot respect yourself unless you are a rebel; every decent man must be a rebel. What I want to be is a rebel in the name of God."

To touch the economic field again, we who worship in Christian churches, and especially we who worship in Protestant churches, are, for the most part, of the privileged class. Some of us think we have come down a pretty rough road, but very few of us know what it is actually to see our little ones hungry. We have a stake in the status quo and want only that things shall be left alone. We forget the "injustice which is the other side of our own privilege."

As in the days of Matthew Arnold we have "an upper class materialized, a middle class vulgarized and a lower class brutalized." Only an unscrupulous, heartless enemy would preserve the status quo, no matter how comfortable he himself might be.

VII.

I mention but one more enemy, that is the party regular. I always dread a presidential year. Our political leaders always insult us so scandalously—and we are not insulted.

(Continued on page 27)

A New Conception of Patriotism

BY CLEMENT BONTRAGER *

PATRIOTISM is an emotion from within. No external actions can in themselves produce patriotism. Performing acts for one's country does not make a man a patriot any more than paying alimony makes a man a loving husband.

In the early days of the human race the Fathers, because of their experience and superior knowledge, were held in respect by the younger. Such respect was good safety insurance. As the race grew and became more complex in organization the respect for the Fathers came to include the clan, the tribe and finally, the nation. Most of us have not yet developed beyond this stage, but patriotism will never be complete until it takes in the entire human race. "God has made of one blood all nations of men."

Nationalism

But patriotism fell into divers pitfalls. It got mixed up with the things that oppose the welfare of the group.

Nationalism has become synonymous with patriotism with many people. Patriots are represented as those who think with pride of certain national boundaries and who glory in a certain national history. Basically this is an error, for nationalism rests on the facts of geography while patriotism rests on the facts of biology and is concerned for all the Children of Men.

This emotion which aims at the welfare of all men got mixed up with the implements of human destruction. It got mixed with such things as clubs, spears, arrows, cannon, bayonets, gas, liquid-fire and aerial bombers: with slaughter—slaughter of the Children of Men. It is interesting to note that some of the world's greatest patriots never made use of weapons of any sort. Consider Jesus weeping over Jerusalem in His patriotic fervor. Indeed, any worthy patriotism must be Altruistic, Moral and Intelligent.

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Altruism

Patriotism is opposed to all that is selfish. The patriot is willing to leave those things dearest to himself: wealth, home and loved ones, for the sake of the group. However, not all who have raised the cry, "Patriotism," have been group-conscious. During the Congressional Investigation of the Arms Industries the munitions makers raised this cry. Just how patriotic are these gentlemen? If patriotism is unselfish is it ever right for the many to be driven to the fields of slaughter by the manipulations of the few? This takes on real meaning when one considers that the real cause of war is usually not the welfare of the many but more money for the few—perchance more oil, more power, more territory.

Morality

Henry I. Adler, in an article on "Patriotism,"¹ says, "Decatur's slogan will always remain a classic. He was perfectly right when he said, 'I am ready and willing to defend, fight and gladly die for my country, right or wrong . . .'. In the same article Adler suggests that patriotism has no connections with what is consciously considered right or wrong, that it is instinctive, comes from the sub-conscious and rests upon the accumulated experiences of the race. He further suggests that patriotism is moral and quotes Harold Hoffding in his "History of Modern Philosophy" as support. Says Hoffding, "Morality is an inherent force which makes a man forfeit all his selfish aims and ambitions for the good, and not for the rights of the commonwealth." Adler must be a bit confused in his reasoning for that which is not right can never contribute to the good of anything. Here is the defect in Decatur's statement. What crimes have been committed in the sacred name of Patriotism! Soon after the World War a returned soldier asked why he did not go to church, replied, "I can scarcely go to church since I have been in murder." How moral is anything which so shatters the faith of men?

Intelligence

People who do not think may have patriotic possibilities but they never achieve true patriotism. Remember how greedily we

¹ See "Welfare Magazine, Illinois," for December, 1928.

swallowed the "Hate Stories" during the World War? The common people of many a land have been swept off their feet, and their young men swept into the shambles by the clever manipulations of the munitions makers. If people would only *think* this could never happen again. Too many of us are like Adler when he says, "The feeling of love for country or for man does not necessarily evolve from the ramifications of righteousness, exactitude, actual fact, and blunt realism." This reads beautifully but contains an error. Love is never blind but discerning, and it reckons with all the "ramifications of righteousness, exactitude, actual fact, and blunt realism." If I have an infection I want a Doctor who reckons with blunt realism and dares to cut deeply to the root of my trouble. So with the love of patriots; it is not a blind, coddling love but a powerful thing that dares to deal heroically with the corruptions and evils that threaten the welfare of their country.

In this day of autos and airplanes, of Capitalism and Communism, of munitions makers and jingo newspapers, of Mussolini, Hitler and Stalin, we want people who are able to use their heads or this world will go "smash." In this day of conflicting personalities, ideas and ideals we must put intelligence on the throne; we dare not depend solely on the "accumulated experiences of the race." Patriotism without intelligence becomes an easy tool, in times of stress, for money-grafters and power-mongers.

Unless men and women become patriotic in this new way nothing else matters much, for with the modern implements and methods of war annihilation stands "just around the corner" for the human race. The only reason men do not drive war from this planet is because they are not patriotic enough, not altruistic, not moral, not intelligent enough. When men realize that their enemies are not Ethiopians, Italians, Russians, Japanese, nor people of any country, but that mankind has one common enemy: War, then will they stand together, moved to action by a mighty patriotic fervor, in a concerted effort to save the entire group of the Children of Men. Then will Mars take his leave of Earth. Real Patriotism will create a warless world.

"Let us have faith that right makes might, and in that faith, let us do our duty as we understand it."

—*Abraham Lincoln*

Kagawa and His Message

FOR the third time, Dr. Toyohiko Kagawa comes to America. During his six months' stay, he will preach and teach in many centers as the apostle of the Kingdom of God Movement, launched in 1930, of which cooperatives are an integral part. Of this movement, Kagawa says:

"The goal of the Kingdom of God Movement is a Christian society, the Christianization of every community. It envisages an economic social order where love shall be the dominant motive and the principle of the Cross spontaneously practiced.

"Kagawa's Magnificent Obsession," by Norman E. Richardson, Mission Fellowship, 2330 North Halstead Street, Chicago, 1935, 10 cents.

"Kagawa and the Kingdom of God" and **"Kagawa and Cooperatives,"** edited by E. V. Marriott, Kingdom of God Fellowship, 19 S. La Salle Street, Chicago, 1935, 10 cents.

"Meditations on the Cross," by Toyohiko Kagawa. Willett, Clark & Co., Chicago, New York, 1935, \$1.50.

"Songs from the Slums," Kagawa, Cokesbury Press, Nashville, Tenn. 1935, \$1.00.

"Seeking a New World Through Cooperatives," A discussion outline by Carl R. Hutchinson, The Methodist Book Concern, 150 Fifth Avenue, New York, 1935, 25 cents.

"Information Service," Issues of September 7, 1935 and January 18, 1936. Federal Council of Churches, 105 East 22d Street, New York, 5 cents each.

"The Gospel of Christ is for society as well as for the individual. Unless Christ is made the center of the social universe, the world is doomed. If Christians were living the program which Christ laid down in the Sermon on the Mount, there would be no place for the reds and Russian communism in the world today.

"Neither communism nor socialism will ever bring in the Golden Age. Their goals are too near and too clear . . . The Kingdom of God is eternally evolving." (cf. "Consumers Defender," Dec. 1935, p. 7.)

"Somehow," says the Japanese leader, in a letter to Dr. John R. Mott, in which he outlines his plans, "these two groups (co-operatives and the Churches in the United States) must be brought together to the end that cooperatives become Christian and that the churches become cooperative."

Because of the widespread interest in this great Japanese and the desire of many to understand his message and the Cooperative Movement, we list the following sources of information:

Making the World Better

BY C. WALDO CHERRY *

MARK SULLIVAN, speaking of the period of American history preceding the World War, describes it as a time when moral idealism came into full flower. There was "an aggressive benevolence," he says, "a determination to make the world better, the whole resulting in a budding and flowering of an extraordinary number of those impulses and movements that are grouped in the words philanthropy, reform." It was this same quality that impressed the Frenchman, Andre Sigfried when he wrote his critical analysis of American characteristics in "America Comes of Age." "Every American," he says, "is at heart an evangelist, be he a Wilson, Bryan, or a Rockefeller. He cannot leave people alone, he is obsessed with the idea that his duty towards his neighbor is to convert, purify, and raise him to his own moral heights."

As a result, this era of which Mr. Sullivan writes, was filled with the ferment of reform. During these years we adopted direct primaries, the popular election of Senators. We installed woman suffrage, passed statutes abolishing the White Slave Traffic, and as the crowning achievement of moral and social progress, in 1920 we wrote Prohibition into the Constitution of the United States.

But after the War our progress in reform was sharply arrested. Making the world better had become a discouraging business by 1935. The aftermath of the War brought us not merely a desperate economic depression but a great decline in moral idealism. Such writers as Ernest Hemingway and Eugene O'Neill have emphasized this spirit of despair and disillusionment. For them there is no hope of human progress, no possibility of a better world, and not only have we suffered from this eclipse of faith but we have been caught in a counter wave of lawlessness and moral reaction which has swept prohibition into the discard and brought back John Barleycorn with all the evils of intemperance.

In fact, the backwash of this wave has gone so far as to threaten beneficent institutions which we had come to believe impregnable so

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that we are desperately put to it today to save the Sabbath, the Christian home, the sanctity of marriage, and to keep indecency out of our prints and off the stage.

Moral Lag

But perhaps the worst foe of moral progress today is the popular and widely current philosophy that declares we have no right to make things better, that reformers are meddlesome cranks who are never happy unless they are depriving other people of their right to be happy and to live their lives in their own way. Mr. Sigfried compares the Protestant reformer to the Catholic priest to the disadvantage of the former. In contrast with the reformer he says the Catholic priest "does not ask too much of frail humanity nor does he use up his reserve energy in demanding the impossible; for he knows beforehand just how much to expect, and, good opportunist that he is, he accepts the world as he finds it."

Possibly this attitude explains why the Pope proclaiming to be the supreme representative of Christ's gospel of peace and good will has so far uttered no protest against Mussolini's un-Christian attack on Ethiopia. However that may be, this "hands off" philosophy has had its effect. It has discouraged many former ardent prohibition advocates.

And yet, why should we not seek to make the world better? The most confirmed stand-patter would hardly assert that we are today living in the best possible of worlds. Unless one is prepared to claim that Hitler has saved Germany with the goose-step, that Mussolini is bringing the millenium to Ethiopia, that the New Deal has made America prosperous and virtuous, one could vision a world which might be many degrees better and happier for unnumbered millions of oppressed and suffering folk.

Certainly in every field of material enterprise we are constantly striving for improvement. The automobile dealer who is trying to sell me a new car assures me that his car is bigger and better and faster this year than last. The politician who seeks my vote tells me that his party is out to secure cleaner administration and better government. The medical fraternity are a unit in declaring that they will never rest until they have discovered a cure for cancer and for other dread ailments of humanity. Why should men be determined on progress in every department of life except that of

morals and religion? While we may admit that we have not always been wise in our methods of reform, why should any one feel that we have arrived at the *ultima thule* of human virtue when we have decided to let things stay as they are?

The Gospel of a Better World

Christianity is pledged to a better world. That purpose is inherent in Christ's gospel. You cannot relegate its fulfillment purely to a future heaven. Redemption is not something that takes place only after death. It begins here, and now. And it affects not only the man himself but it affects all his human relationships. The object of Christ's mission is not merely redeemed individuals but a redeemed society, and the ultimate promise of the New Testament is "Behold I create a new heaven and a new earth wherein dwelleth righteousness."

In history it is impossible to disassociate the spiritual progress of Christianity from the social and moral progress which it inspired. In Rome it replaced the unspeakable vices of paganism with Christian standards of character. It banished gladiatorial combats, it mitigated cruel and unjust punishments. It purified society. The history of the Christian Church is staggered by a constantly growing list of altruistic achievements such as the abolition of slavery, the emancipation of women, the sanctification of marriage, the opening of schools, the progress of knowledge. Great figures appear on this stage: Francis of Assisi ministering to the destitute and the diseased of Italy; John Howard fighting for prison reforms; Father Damien visiting lepers; Florence Nightingale nursing wounded soldiers; John Calvin establishing a new civil government in Geneva.

Jacques Lefevre, the father of the French Reformation, said to Farel, one of the Protestant leaders, "God will renovate the world and you will be a witness to it." That burning conviction that they had been commissioned to create a new and better order possessed the first settlers of America. With them religious liberty went hand in hand with civil liberty. King James called the American Revolution a Presbyterian rebellion and there has been no great statesmanship in this country from George Washington down to John Hay which has not been obsessed by this vision of amelioration. Christianity has always been a great constructive

force in society. It is the one religion under which the law of civil right has grown strong.

A Redeemed Society

Christianity's great periods of spiritual elevation have been those in which her leaders have been passionately enlisted in movements of human uplift. It was because the early church was a missionary church that her faith overwhelmed paganism. It was the crusades which paved the way for the Reformation. Almost every great revival in America can be paralleled by some gain for human liberty or social righteousness. The Haystack Prayer meeting did more than launch the foreign mission movement in this country. It rescued Protestantism from the paralysis of Unitarianism. Spiritual decay seizes inevitably upon the church, whenever the church settles down and decides to accept things as they are. There are earnest men who see our present religious stagnation as a consequence of the fact that the church is not committed to any great campaigns of human redemption that capture men's imagination and kindle their heroic spirit.

If the Church of Christ is henceforth to devote her energies simply to maintaining her position and holding her own then she is standing on the threshold of decline. Surely this is an hour when Christian leadership should shake itself free from theological dissensions and routine devotion and sound the call to another great Forward Movement of the Kingdom of God.

There are three great avenues along which the Church has marched in the past towards her goal of a better world, and these avenues are open to us today. The first avenue is that of evangelism. The Church is in this world to convert men. That is the chief business of every preacher and of every Christian, and today the Church is simply playing with its task of evangelism. In a vast number of our churches it is a minor not a major enterprise. Sunday after Sunday thousands of sermons are preached in which it would be hard to find a single evangelistic note. The average church member feels no responsibility for winning men. It is notorious that for many years the Church has shifted this responsibility to the professional evangelist, and the day of the professional evangelist seems to be about over. What is the Church going to do

(Continued on page 25)

Salt and Sunday

BY PARK HAYS MILLER *

WHAT has salt to do with Sunday? It is the purpose of this article to suggest that it has much to do with it.

The foundation of a day of rest and worship is the Fourth Commandment. This commandment, however, bears the marks of a different civilization from our own. It was written for the days of "cattle," when the ox and the horse were beasts of burden. We live in the day of the unwearied automobile whose energy is renewed in a few minutes at a gasoline pump. The commandment must be translated into the terms of our civilization, if it is to take on real meaning for us.

Our Lord, furthermore, seems to have reinterpreted the law of the Sabbath. He certainly did not accept as binding the meticulous rules for its observance which had been formulated by the scribes. He was accused of breaking the Sabbath because he had allowed his disciples to "harvest" by plucking the ears of grain as they passed through the fields on the Sabbath Day, and to "thresh" by rubbing them between their hands to separate the kernels from the shell. His reply to his critics was that "The Sabbath was made for man, and not man for the Sabbath." He also declared that God did not enter upon a period of idleness after Creation, for in connection with the charge that he had broken the Sabbath Day by healing a man, Jesus said, "My Father worketh even until now." God is still working, working on his Sabbath and on man's Sabbath, and Jesus worked his deeds of mercy.

Furthermore, Paul wrote to the Colossians, "Let no man therefore judge you . . . in respect of . . . a Sabbath." The Christian life does not consist of rules and restrictions. It is essentially a matter of the heart, of the conscience, and of the will.

We may grant therefore that the Fourth Commandment is worded in the phraseology of a civilization of the past, that Jesus taught that man was not made to fit the law of the Sabbath but

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that the Sabbath was a provision for the good of man, and that Paul declared that the Christian is delivered from legalistic rules for the observance of sacred days.

This does not mean that the fundamental principle of the Sabbath is outmoded. The Sabbath was made for man and man needs it desperately.

The Sabbath—for Man

There can be no question that man needs regular periods of rest. Constant stress and strain are killing. Man needs rest for the body. He needs a time when he can relax, when the muscular strain can be relieved—not only the strain upon the large muscles of the laborer but the strain upon the muscles involved in the delicate activities of the skilled worker and the artist. We need rest for the taut nerves and for the mind, to restore poise and sanity. We need rest for the spirit. The Fourth Commandment may be written in the phrases of an ancient and different age from our own, but if a regularly recurring day of real rest was ever needed in the experience of man it is needed now. We must have it or perish.

Another fact which must not be overlooked in considering the Sabbath is the spiritual nature of man. If man were nothing more than an animal his needs might be met by systematic rest for the body. If he were only a body plus a mind, his needs might be met by a recurrent time of rest for body and mind. But since man is also, and supremely, a soul or spirit with a relation to the eternal God, then provision needs to be made for reminding man of his spiritual nature and for its nurture. The Sabbath serves both of these purposes. It is a reminder of man's spiritual character and need and a provision for the meeting of that need. If we do not have one day of frequent and regular recurrence set apart to the nurture of the soul, man will soon become in fact little more than an intelligent animal, for the soul that is not fed and exercised will die. Without the Sabbath we shall forget that we are the sons of God. The argument that religion must be lived every day is not an argument against the observance of one day in which God and the soul will receive special and full recognition.

That the Fourth Commandment, worded though it is in the

phraseology of another day, is really God's eternal law for the guidance of man is supported by the testimony of history and observation. The seven-day period is clearly written in man's own nature. It has frequently been pointed out that there is a physiological rhythm in man's nature that is based upon seven-day periods and their multiples. One day in seven for rest for body and mind and for the recuperation of man's spiritual nature best meets his needs.

We should not overlook the point that if one day in seven is to be preserved for most of us the day must be preserved for all of us. Every time some new avenue of activity is opened up on Sunday which requires the regular performance of duty, a new group of people lose their day of rest and worship. A staggered week, with some taking their day of rest on Monday, others on Tuesday, others on Wednesday, and so on, does not provide for the maximum of rest for all and especially for the emphasis upon man's spiritual nature and his need of God and spiritual nurture. The same day in seven for all is the way to assure one day in seven for any. The purpose of Sunday laws is not to force religious practices upon all men but to make possible a day of rest and worship for those who desire it.

Ye Are the Salt of the Earth

Many Christians are now facing a new situation. In Pennsylvania, for instance, the opening of picture theatres on Sundays, after two o'clock in the afternoon, has recently been permitted by law. Formerly this was illegal, although in many localities the law was ignored or evaded by the pretext of a "benefit for charity." Now the theatres are open as places of commercial amusement on Sunday. It is at this point that "salt and Sunday" has its message for us.

Jesus said to his hearers, "Ye are the salt of the earth." His followers were to set a standard for others, not follow the standard of others. Christian duty is plain, therefore. We are not to depend upon legislators to set our moral and religious standards for us. No matter what the law allows, the Christian's individual conscience is to determine what he does and does not do. If all the moving picture theatres and baseball parks are open on Sunday, the Christian does not need to attend. And he can make

his life bear witness for God and things spiritual by his own use of the day. If our religion has to depend upon negative laws it really has little vitality. If it is worth anything it will manifest itself in conduct that is loyal and courageous. Have we the Christian courage to preserve the Sabbath for ourselves in our own lives in spite of what the law may allow or others may do?

This takes us back to early Christian times. When Paul went into Corinth he introduced the gospel and Christian ideals in the midst of pagan standards and practices. Those early Christians had no protective laws upon which they could depend for support. By sheer loyalty and courage they held to their Christian standards. The same practice was followed elsewhere. And because in time enough people believed in one day in seven as a day set apart for rest and worship the custom became commonly accepted and even laws were passed for its protection. With the repeal of Sunday laws we are facing conditions similar to those of the early church when its members were called upon to have purpose and courage enough to set their own standards and live up to them when it really cost something. They were the salt of the earth, a saving influence in society. Have we the courage to observe a day of rest and worship and Christian joy to-day? That is the real question for every Christian to answer—not in words, nor in violent denunciations of others, but in personal ideals and conduct.

“Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men.”

Six Studies on the Day, by R. H. Martin, National Reform Association, 209 Ninth Street, Pittsburgh, 1935, 25 cents.

The pressure of responsibilities, interests, and commercialized amusements makes the thoughtful and constructive observance of the Sabbath increasingly difficult. The problem should be one of deep concern to every Christian. Dr. Martin has written these studies out of long experience. He discusses the origin of the Sabbath as a social and religious institution; Jesus' attitude toward it; the question of Sunday amusements and the constructive use of the Day. Many ministers and other church leaders will find this a helpful text for church school classes and other study groups.

The Problem Facing Religion in the Prison

BY JOSEPH S. ROUCEK *

IT CAN be safely assumed that many prisoners are in our prisons because they deviated from the prescribed social moral standards and behavior of our society, and thus also from the religious standards. It cannot be taken for granted, however, that all prisoners are irreligious. In fact, there are numerous prisoners who are deeply religious. But, on the whole, religion plays a somewhat different part in the prison than in the outside world.

To those acquainted with our prisons, it is obvious that religion has not such a strong hold on prisoners as on normal society. This can be observed from the church attendance, or from the talks with the inmates, who acknowledge vaguely that they are "religious," but refuse to attend church services.

One of the most serious difficulties faced by a Protestant minister is the variety of tasks assigned to him. He is, in some cases, the educational director, the director of restoration and paroles, social worker, psychologist, charity dispenser, and so on. His various assignments bring him criticisms.

If he is to serve in the capacity of educational director, he may have to check the attendance of prisoners in various classes. This exposes him to the criticism that he is trying to "reform" somebody.

If he tries to make the Sunday morning services more adaptable to the demands of the heterogeneous mass of prisoners, he is then criticized by the more orthodox adherents of the different sects for not being conservative enough. If he is conservative to satisfy these, he is too reactionary for the others.

By sitting on the parole-board his recommendations carry weight with the board, and he is constantly suspected by inmates unable to gain release, of black-balling them. Part of his task is often to accompany condemned men to the electric chair. Thereby, in the eyes of the prisoners, he takes part in the execution. At

* This is the third of a series of articles written by Dr. Roucek, Division of General Education, New York University.

least, he supposedly sanctions this type of social punishment. When seen in this light, the inmates categorize him as their natural enemy. Furthermore, even the best-intentioned chaplain is checked in his desires to gain favors for his inmates by legal provisions and by his superiors (the latter again guided by prison rules). But in the eyes of the inmates, he is often nothing else but a "bluffer" who promises the inmates many things and does not carry them into effect. But whatever may be the case, where the chaplain's duties are diversified and numerous, he becomes associated with every evil of the penal system, where everything is contrary to the wishes and desires of the inmates. By the diffusion of his assignments and by the attempt to act in different capacities, he loses the appreciation as a religious representative. He simply does not and cannot always act in accordance with the religious principles, at least as conceived by the inmates.

The personal characteristics of the chaplain are criticized even more frequently than those of the ordinary pastor. Should he own a high-powered car he is the object of bitter criticism, especially if the car be left standing near the prison. Although ministers are ordinarily well-paid in prisons, if contrasted to the average pay of American ministers, the prisons do not always attract the highest types. The job is exhausting. Often political connections are obvious in appointment and in the retention of jobs. The indifference to religion and the criticism of the prisoners frequently drive out the best men.

An additional difficulty facing the Protestant religious representatives in prisons is the lack of proper surroundings. While the Roman Catholics have no sects to cope with, and have the large resources of ritualism at their disposal, the divergence of prisoners of Protestant faiths indicates the necessity of minimizing and compromising among the standard rituals of the various sects. Furthermore, real church atmosphere is frequently lacking. Prison facilities allow no chapel built for the religious purpose only. The absence of religious atmosphere, organ, glass-windows, crucifixes, pulpits, church seats, is certainly in direct correlation to the church attendance.

The factor of social pressure in church attendance outside cannot be minimized. Often people go to church because the community appreciates it as a desirable social function. But in the

prison there is no strong public opinion in favor of religiousness and church attendance as a start. There is very little sense of pride in church, cooperation, and service. In addition, in prisons Sunday is not particularly distinguishable from other days, except, possibly, by a better meal or a show of movies.

In some cases, inmates fear they will be looked upon as hypocritical if they attend church service. Strangely, some claim that they are not ready to settle down and be Christians. They feel that some day they will reform if the world will treat them better. They refuse to lead a dual life. There are those who frankly admit that they cannot meet the requirements of a good Christian and choose not to pretend to. Again, there is, often, a dislike of the motives of those attending church. Those who have been convicted of moral crimes, though they may be well-meaning individuals, are suspected of making another demonstration of hypocrisy.

Some prisoners give up their religion because their former pastors and fellow parishioners failed to support them when they were in trouble. Others had a shaky foundation to their faith to start with. Among these are to be included those who had attended churches on account of their mother's wishes, those who had had to set examples for their families, those who had attended for the sake of respectability, and so on.

A very interesting point in prison psychology is the universal desire to gain specific benefits from a specific action. In one case it was observed that a chaplain in a prison was very much praised as a "chaplain." When pressed for the substantiation of the statement, it was found that this "regular guy" took the names of the prisoners every Sunday morning which he handed to the prison authorities on Monday—a great act in the favor of the respective chaplain in the eyes of some prisoners.

The chaplains and religious representatives who gain the approval of the inmates must be primarily secular and practical in their approach in sermons. Abstract sermons and sermons which emphasize the moral aspects of social behavior are bitterly criticized, even resented, by a large percentage of inmates. Exhortations to strive for heavenly reward, questions of immortality, the need of self-control, etc., are those topics most unappreciated.

The above-discussion must not give the impression, however,

that religion has little value in prisons. Church attendance of ten per cent can be considered good, if one does not neglect the fact that social ideals are opposite in prison. For instance, in free communities the man with the best reputation for good deeds and piety is, usually, the most respected man of the community, while in prison the man with the most notorious reputation is the one admired with awe and respect as a "regular guy." The sense of ethics and morality is reversed, and religion has to suffer in the atmosphere of abnormality. But such facts are only conducive to practical suggestions which might, in the mind of the author, lead to the greater influence of religious principles in our penal institutions.

Considering the special situation wherein the typical prison chaplain has to work, we should give special training to prison chaplain—in abnormal psychology, mental hygiene, sociology, and education. The old-fashioned theology, with its high ideals but with its lack of practicality, has no place in the prisons of America. A successful prison chaplain must be a very tolerant man, patient man. A majority suspect anybody connected with authority.

A definite effort should be made to build chapels in prisons, and reserve them for church services only. The delimitation should apply to the chaplain. His tasks should be limited to religious services only, leaving social work, education, and other aspects of prison life, to others. Thus criticism would be minimized.

The number of prison chaplains should be increased. Mass "religiousness" of prisons should be substituted by a process of "individualizing" religion. Each chaplain should know thoroughly the background of each prisoner, his peculiarities and his ambitions. If possible, the largest Protestant sects should have their own representatives—but only such representatives who are willing to subordinate their sectarianism in favor of a broad concept of Christianity.

All in all, religion should play an immeasurable larger part in the attempts of society to restore the prisoner to society, in its psychological, sociological, and religious aspects. Today, however, churches look upon prisons as a sideline, as a place where "wicked" individuals are kept, and where once in a while the congregation sends gifts, or where the church choir sings.

In conclusion, another point must be made.

We must try not only to make religion more important in our prisons, but to be more Christian in our attitudes toward prisoners when we meet them outside the prison walls. The typical prisoner is deeply bitter against the subtle distinction between Christian theories and practices, especially bitter when he hears of released prisoners being condemned for their past records. All in all, there is a large place for more Christianity in our prisons, as well as for more Christianity of Christians in their relation to prisoners.

Presbyterian Becomes Federal Chaplain

THE first Protestant prison chaplain appointed by the Federal Council of Churches under an agreement made late in 1935 with the Federal Bureau of Prisons began his duties early in January (1936).^{*} He is the Rev. Wayne L. Hunter, a Presbyterian. He has been assigned to the United States Industrial Reformatory of Chillicothe, Ohio. His work will be supervised by the department of the Church and Social Service of the Federal Council through its Committee on Prison Chaplains. The Council for the Clinical Training of Theological Students, Inc., will be associated with the Federal Council in the selection and training of these men.

Like other chaplains to be appointed later Mr. Hunter will minister to prisoners as a representative of the Church. Because of this the Presbyterian Board of Christian Education has been asked to assume a sponsoring relation to Mr. Hunter and to give him assistance in his work. This the Board has consented to do. Each chaplain will have charge of Protestant religious work in the prison, including worship, religious education and counseling.

Mr. Hunter is a graduate of Cornell College in Iowa and of the Presbyterian Theological Seminary, Chicago, in the class of 1934. His "internship," lasting over a year, in training for prison chaplain service, was taken at the State Hospital at Elgin, Illinois. In college he was captain of the football team, a member of the glee club, member of the band and editor of the college paper.

^{*} See announcement in *SOCIAL PROGRESS*, issue of December, 1935, page 12.

Making the World Better

(Continued from page 15)

about it? Evangelism is the very essence of reform. Josh Billings once said, "You've got to have an honest human race before you can have an honest horse race." It is no use trying to change society unless you change the men who compose society. Social progress depends on spiritual progress.

Missions

Another great avenue on which the church can move to the redemption of society is missions. In a recent issue of the "Christian Century" Charles T. Holman, a professor in the Divinity School of the University of Chicago, emphatically declares: "I don't want to Christianize the world." The author says that we are doing wrong when we try to convert people of other faiths to Christianity; and he repudiates utterly the idea that Christianity should be proclaimed to the world as the only true and supreme religion. In answer, I should like to quote from an address delivered by Professor William E. Hocking of Harvard University. Many people do not regard Dr. Hocking as a friend of Christian missions, but this is what he says. "If Christianity should begin to appear as a local religion, let us say a religion for Europe and America, it would automatically cease to be a religion of Europe and America; for the moment we began to think of it as a special cult of our own we have ceased to be Christians."

There is something ominous, therefore, in the present decline of missionary interest in the church. Our missionary agencies are fighting a desperate battle, not to advance their lines, but to hold their positions. In some instances they have had to withdraw their forces and abandon fields long occupied. There has been much criticism of missionary ability and technique. Undoubtedly we need a better missionary leadership, we need a greater sympathy with the cultural ideals of native people; but all this does not excuse the church from fulfillment of the Great Commission.

It will not do to plead the difficulties of missionary expansion in non-Christian lands today, the rise of nationalism, the spread of atheistic movements. There are no difficulties in missionary work today comparable with those encountered by Carey or Judson a

century ago, and there are no difficulties which will not yield ultimately to an invincible faith and a passionate conviction that Christ is the only hope of men. The world is an open door today. There are no peoples who are not groping desperately in the darkness to find the way to better things. Has our Christian civilization nothing to offer them but its mechanical marvels? Must we tell these distressed people that their only solace is to be found in their own discredited faiths? If we cease to impart our faith can we keep it?

Temperance

The third great challenge of Christian advance is along the avenue of Temperance. There is no greater source of spiritual demoralization for men and nations than drunkenness. We were promised that repeal would usher in a better America, but from present indications the car of repeal has had a flat tire for the wet millenium has not yet arrived. Statistics indicate that there are more people drinking today than in the days of Prohibition. Youth is drinking, women are drinking, as they never did in the old days of the saloon. And certainly if repeal has done anything to suppress crime it is not evident in the decline of murders or of banditry. We are killing more Americans on the highways every year than were killed in the World War and a distressing number of these fatalities are the result of drunken driving. We may not agree as to the wisdom of the Prohibition Amendment. We may have been hasty in our eagerness to make America a sober nation but however that may be *the Church can never be resigned to the liquor traffic*, nor accept it as a necessary element in the renovation of society.

The Church Triumphant

Is it not time, then, for the Church to shake off the spirit of defeatism, to repudiate the shallow, foolish opportunism that accepts things as they are, and to advance along these heroic avenues of Christian world redemption? Let it be remembered that in its fundamental instincts the human soul will ever respond to this aspiration for improvement, that in every normal man there exists a divine dissatisfaction, that men's nobler instincts will not allow them permanently to side with falsehood against truth, with evil

against good. The Church prevails when she speaks to the heroic, when she holds before men the vision of redemption. Men who have sought to fulfill this vision have always been considered mad. They have been sneered at and jeered at by corrupt and contented majorities. And yet these men have ever had a strange power to attract followers. Their madness has been magnetic. Their insanity infectious. They have redeemed lost causes innumerable. They have made forlorn hopes come true. They follow in the steps of One who commands the hearts of men as no other human leader has ever done because he was mad enough to die that he might redeem humanity and make a better world.

The Enemy Within Our Gates

(Continued from page 7)

No doubt there are many men who are absolutely sincere in their belief that the only way to save our country is to "kick the rascals out." It may be that such would be a salutary step but it would most certainly not be sufficient. As Professor John Bennett puts it in his "Social Salvation," "Blind party loyalty should be made to appear a sin to the instructed Christian instead of being accepted as it is now as a harmless foible." To vote the party ticket "to a yellow dog" is not virtue; it is a vice. A good Democrat would have to hold his nose and stultify his conscience as well to vote his party ticket in Kansas City. A Republican would have to do the same in Chicago. The shame is that too often it is a choice between the devil and the deep blue sea. The party regular I brand as a public enemy.

The enemies lurking to destroy our American ideals are not hidden in pink intellectual toothbrushes. They are not emissaries of Moscow. They are working openly and with clear consciences, but sincerity is never enough.

What are we going to do with these enemies within our gates? Are we going to hound and harry them to their extinction? Such is not the Christian way. The only way, in the name and spirit of Christ, to rout an enemy, as is so often said, is to turn him into a friend. This must be our task. Just how this is going to be done I do not know, but that it must be done, in the interest of Christianity and true American ideals, I am quite sure.

Race Relations Sunday*

"And Jacob dwelt in the land in which his father was a stranger, in the land of Canaan." Genesis 37: 1.

THE whole business of getting on in our social and economic life, corporate and individual, boils down to the matter of accommodating ourselves to new ideas and situations. Isaac was never sure about Canaan: it was a dangerous place. Yet Jacob finally domiciled in the very center of Isaac's fears. What to the father had been an area of peril became to the son a land that flowed with milk and honey.

Here, then, is a parable apposite to our racial situation. The land of race relations was a dangerous spot to our fathers. To contemplate unprejudiced justice before the law, economic equality in our common industrial and commercial life, freedom of education and the essential privileges of full citizenship for all—this to our grandsires was a vexing and forbidding prospect. To read even the sermons of those uncertain days is to see how unyielding was the fear of the fathers. In many ways their apprehensions have proven quite unjustified. Jacob is learning to find himself at home where Isaac had feared to live.

This is by no means to say that the problem between races in America is measurably solved. Far from it. In certain respects it is more acute and puzzling than ever before. But this is true: it is after all basically an economic and social problem and it must be solved by those who are ethically sensitive and socially enlightened. . . .

Primarily, as was the case with Jacob, the problem is a human one. The color of one's skin is not—we dare assert—the final determinant in race attitudes. It is ignorance, not pigment, which divides us. Isaac, not knowing the Canaanites, feared and hated them. We, not knowing the other races among us, despise and distrust them. Jacob found out some things his father never knew. Surely nothing can bring our distressing racial illness a quicker guarantee of healing than can mutual understanding.

*Written by the Rev. Edwin McNeill Potent, Jr., pastor, The Pullen Memorial Baptist Church, Raleigh, N. C.; President, Commission on Interracial Cooperation.

It is not hard to know the facts involved, but by a studied or habitual aloofness we refuse to sit down with each other and learn. Except in the case of hopelessly stubborn prejudice the usual issue of mutual understanding is mutual respect. And no solution of race problems can rest upon anything less than respect.

Our parable, some will say, breaks down at last, for it was by bloody conquest that Jacob won his home in Canaan. Quite. It should encourage us in the hope that, since violence has been so utterly discredited as a solvent of social ills, it can never be invoked in the effort to solve race difficulties. That way lies peril indeed. And on this special day let every Christian resolve to understand his black, white, red, yellow or brown neighbor in a fashion never before undertaken. This surely is God's way of going about the business of making us feel at home in His world. Who knows but we shall discover that what we have feared shall turn out to be a land that flows with milk and honey!

Program Suggestions—Race Relations Sunday

It is appropriate that the services of February 9, the Sunday nearest Lincoln's birthday, should be dedicated in Protestant Churches everywhere to the promotion of understanding, fair dealing, good will, and friendly relations among all races. For the help of ministers and committees in the churches, a set of six leaflets has been prepared. The message on the opposite page, especially appropriate for use in pulpit or press, is reprinted from this material. The writer, Dr. Poteat, as well as the authors of the other pamphlets are all experienced in interracial work in church and community. These include a Church Service, Worship Suggestion for the Church School and the Women's Society; a race relations panel discussion and an opinion test for young people's groups and for the speaker in any group, data and bibliography relative to Negro, Indian, Mexican, and orientals in the United States. These leaflets may be secured from the Federal Council of Churches, Department of Race Relations, 105 East 22d Street, New York. Complete sets of Program Suggestions, 6 cents each; \$4.00 a hundred.

Current Films

The estimates of films here reproduced are offered in response to the action of General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education. This selection includes recommended films only and represents approximately one-fourth of those covered by the National Film Estimate Service from which they are obtained. The estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Maria Chapdelaine (French production, English titles) (Atlantic) Masterpiece of charm and power showing life-struggle of French-Canadians, God-fearing, life-loving, uneducated country folk, devoted to tradition and family, strong in simplicity of motive and character. Famous novel finely screened.
For A: **Notable** For Y: **Excellent** For C: **Mostly beyond them**

Magnificent Obsession (Irene Dunne, Robt. Taylor) (Univ.) From Lloyd C. Douglas' gripping story. Brazen, disagreeable wastrel makes gruesome start for what develops into a powerful, appealing romance and deep love and devotion. Splendidly played. Drunken egocentric of start is a bit too crass to become so noble, but finely enough done to convince.
For A: **Notable** For Y: **Mature** For C: **Beyond them**

Scrooge. (Sir Seymour Hicks and English cast) (Para.) British film rendering truly and beautifully the story, backgrounds and spirit of the immortal "Christmas Carol." Character interpretation, tempo of action, and especially the role of Scrooge by Sir Seymour would please Dickens himself.
For A: **Excellent** For Y: **Excellent** For C: **Excellent**

The Littlest Rebel (Shirley Temple, John Boles) (Fox) Civil War story of South with elaborate role amazingly well played by this extraordinary little star. Supporting cast sometimes heavy and wooden. Comedy, charm, thrill, and especially pathos. Shirley's finest work to date.
For A: **Exceptional** For Y: **Excellent** For C: **Unless too sad**

Alias Bulldog Drummond (Jack Hulbert, Claud Hulbert) (G-B) Super-detective theme completely and deftly burlesqued, in typically English style. Action more lively than violent, dialog amusing without wisecracks, villains who are not "tough guys". Subtle, intelligent, laughable. English spoken throughout.
For A: **Entertaining** For Y: **Good** For C: **Exciting**

Sylvia Scarlett (Hepburn, Aherne, Grant) (RKO) Hepburn does fine dual role in appealing romantic whimsy. Heroine masquerading as boy, with father, joins cockney crook. They reform and become show troupe. Their adventures make delightful comedy and some grim pathos. Lovely photography and notable performance.
For A: **Notable** For Y: **Good** For C: **Little interest**

Your Uncle Dudley (E. E. Horton) (MGM) Wholesome domestic farce-comedy of long-suffering "booster" of small-town enterprises, with loving cups as sole reward, his business dwindling, relations to be supported, and a patient fiancée. But the worm turns at last and domestic happiness is restored.
For A: **Gd. of kind** For Y: **Amusing** For C: **Fairly amus.**

I Dream Too Much (Lill Pons, Henry Fonda) (RKO) Pleasing little story of opera-singer who wanted her small-gauge husband and a baby more than a glamorous stage-career. Fine music, classical and popular, and notable for Lill's charm, unmistakable acting talent and glorious singing.
For A: **Enjoyable** For Y: **Excellent** For C: **Mature but gd.**

Whipsaw (Myrna Loy, Spencer Tracy) (MGM) Intensely interesting and clever story of crooked heroine caught between jewel thieves and a detective. Situations more plausible, direction more competent, ending more convincing than usual in such pictures. Humor, pathos, well-managed suspense make real entertainment.
For A: **Fine of kd.** For Y: **Fine Thriller** For C: **Not for them**

Captain Blood (Errol Flynn, Olivia de Havilland) (Warner) Gripping sea-melodrama of 17th century England, packed with fights, grim cruelties, and a thrilling romance. Flynn notable as dauntless hero who is doctor, slave, pirate, and finally Governor. Strong, vibrant, convincing picture.
For A: **Excellent** For Y: **Fine thriller** For C: **Too strong**

Reference Materials

* Contains good Reference List.

† Orders for items preceded by this mark and requests for information should be sent to the Department of Social Education, Witherspoon Building, Philadelphia. Order other materials from the Sales Agencies listed on page 32, except where otherwise indicated.

"Social Progress"—This magazine should be in the hands of all church leaders. Subscription price 25 cents a year, 5 copies sent to one address, \$1.00 a year. Please use blank on page 32.

The Alcohol Problem

*Children and the Alcohol Problem—12 page pamphlet, single copy free.

*The Junior and the Problem of Temperance—Junior Study Unit. Teacher's Edition 20 cents; Pupil's Edition 15 cents.

*A Presbyterian Program of Temperance Education—A guide to pastors and leaders. Free.

Alcohol As a Food—2 cents each, 50 cents a hundred.

Alcohol, Its Influence on Body and Mind—4 cents.

*Alcohol and the Liquor Problem—A worship and discussion program. 10 cents. Worship services printed separately, \$1.00 a hundred.

Alcohol, the Individual and Society—A two period study unit. Westminster Departmental Graded Quarterly for young people, October, November, December, 1934. Teacher's and Pupil's edition, 15 cents each.

*The Liquor Problem, Unit E—A study and discussion outline, 15 cents.

Tests—to be used with Unit E, 5 cents.

Have This Mind in You—A worship service. 12 or more copies, 1 cent each.

My Temperance Declaration—(A card to be signed), 2 cents each, 75 cents a hundred.

The Alcohol Problem—A Bibliography—free.

Motion Pictures

*How to Select and Judge Motion Pictures—Worth M. Tippy, 25 cents.

*Better Films Councils—Worth M. Tippy. A manual for leaders, 15 cents.

Declaration of Purpose (A card to be signed), 30 cents a hundred.

(These three may be ordered from the Federal Council of Churches, 105 East 22d Street, New York City.)

Our Movie Made Children—Henry James Forman. Macmillan, New York, 1933, \$2.50.

Peace

"WAR TOMORROW: Will We Keep Out?"—A Study Unit for Young People and Adults. Leader's Kit, including a copy of the text, 50 cents.

Additional copies of the text for members of the group, 25 cents each.

The Will to Peace—A worship service. 12 or more copies, 1 cent each.

*Beyond War—A worship and study program, 10 cents.

Services of Worship for World Understanding and Peace—15 cents.

*Program Suggestions for World Peace—10 cents.

†The Churches and World Peace—Walter W. Van Kirk. Free.

†Peace and International Relations—A Bibliography. Free.

My Personal Peace Pact—A declaration of purpose (a card to be signed), 2 cents each, 75 cents a hundred.

Race Relations

The Church and Race Relations, 4 cents.

Race Relations and World Peace, by Eliot Porter. Young People's Elective.

Teacher's edition 15 cents; Pupil's edition 15 cents.

Social Relationships

*A Christian in His Home, by Eliot Porter (Problems of Marriage) Young People's Elective. Teacher's and Student's Edition, 15 cents each.

Social Relationships of Young People by Harry Emerson Stock. Young People's Elective. Teacher's Edition 20 cents; Pupil's Edition 15 cents.

Ideals of Love and Marriage. 5 cents single copy; \$4 a hundred.

†Report of the Committee on Marriage, Divorce and Remarriage, adopted by the General Assembly of 1931. Free.

†Sex Education in the Home. Free.

†Keeping Fit. Free.

†A Bibliography on Education in Family Life, Marriage, Parenthood, and Young People's Relationships. (New) 10 cents.

Economic and Industrial Relationships

The Church and the Social Question. Free.

Social Ideals of the Churches, 5 cents.

*Economics and the Good Life by F. Ernest Johnson (An adult study unit).

Paper \$1; cloth \$1.50.

What Your Church Can Do in Social Service, 5 cents.

†Economics and Social Relationships—Bibliography. Free.

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